

THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

Vol. LXXXIII

OCTOBER, 1918

No. 10

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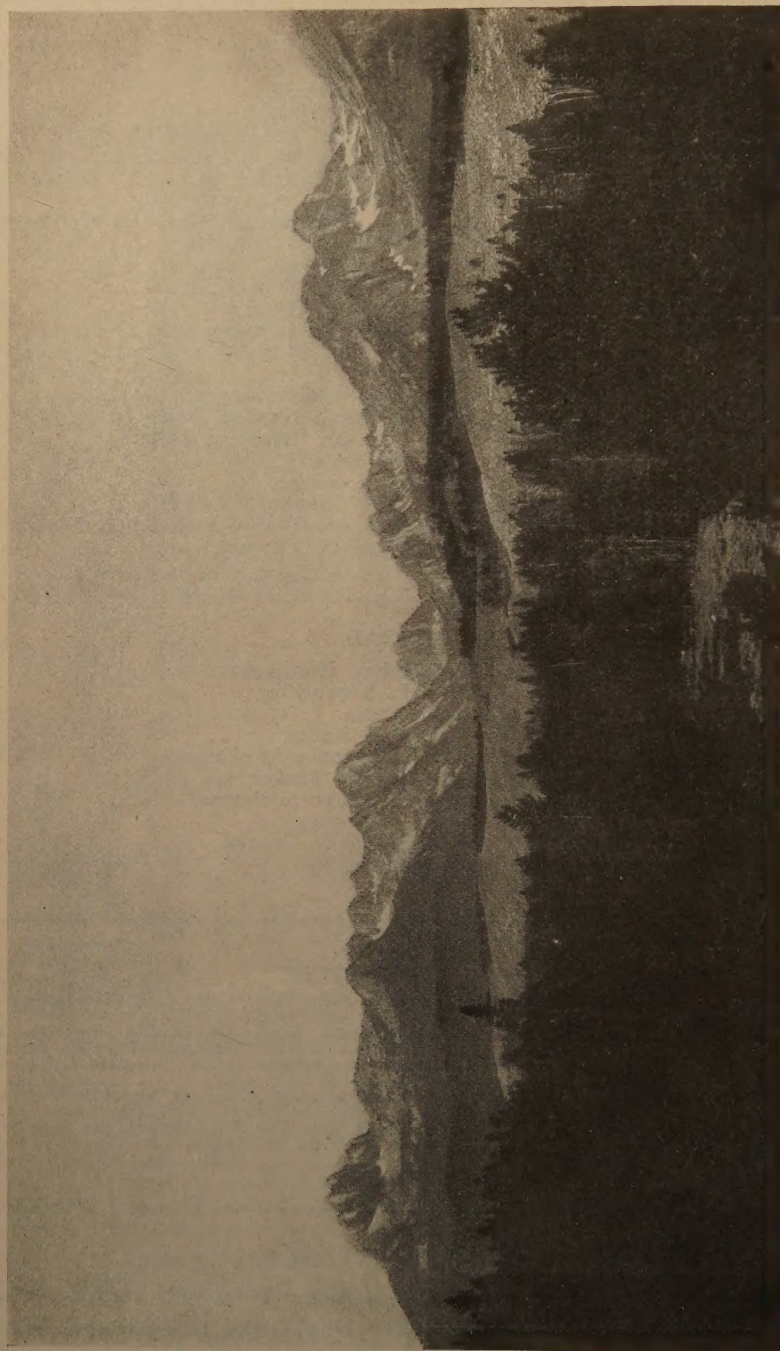
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IT is earnestly requested that inquiries be made concerning Wills admitted to probate, whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is more important to give the exact title of the Society, thus: **I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society**..... If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," etc.

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"LIGHT ON THE MOUNTAINS"
See page 659

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIII

October, 1918

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THE PROGRESS OF THE KINGDOM

"... if the Board were a spring and not a pump!" So wrote a bishop who is a statesman and has rendered invaluable service in the work of Church extension. His words give food for thought in a day when the Church's work seems to be lifeless while from every viewpoint it should be going forward by leaps and bounds.

There never has been a time when the means for fulfilling our Lord's commission were so abundant. The need for Him was never so evident, and yet the only thing one hears of the Mission of the Church is that "apportionments" must be met!

The words quoted touch the heart of the matter. The congregations are really springs out of which will flow streams to refresh the desert once the dam interposed by lack of understanding is removed. But the privilege of removing that dam belongs to the leaders of the congregations, not to the Board.

The Board of Missions has no authority, nor should it have any, to interfere in the administration of parishes. The Board should indeed be able to inform the Church more intelligently than any individual what needs to be done and where power applied will count for the most; and

to estimate more intelligently than any other what the Church can afford to spend, since it has before it all the facts.

The Board can suggest methods for obtaining results and means by which the work may be lightened for all concerned, because it knows what men are doing and the means used by those who have solved the problem of getting rid of that dam; for there are many parishes where this has been accomplished, and the stream flows with ever increasing volume and clearness to the purifying of the stream and the blessing of the desert.

But if the Board were to go beyond this and undertake to direct the affairs of dioceses or parishes it would deserve to be relieved of its trust on account of lacking intelligence.

There could not be a more ideal arrangement for carrying on the Church's Mission than is provided in the Church's order, if a bit of imagination would come to our rescue and set us free from that habit of mind which originated in the days when the Church began to realize she had work to do for the world, though she had neither men nor money with which to do it. One wonders if our quotation is not an echo of the old time.

The Progress of the Kingdom

The day was when speaking generally everybody regarded "missions" as the private concern of the Board of Missions. It was the Board's business to get the money and send the men, and the Church called it "our work". The day was saved (as it is always saved) by the army of individuals who have never surrendered their privilege to any organization and have constantly been faithful to their calling as members of the Body of Christ. In those days bishops and other clergy alike "helped the Board", and be it said to their credit, those who did not help with readiness and goodwill were exceptions. Yet they rarely got beyond "a collection for missions". Those were marked men who consciously bore their part in an enterprise for which they were responsible as leaders in the Church of God.

Then were the days in which the Board was indeed a pump, and was obliged to be, else the army of workers who had devoted their lives to the Church's Mission would have starved. They were sad and dreary days, and the Church of God was degraded by being forced into the position of a beggar asking help at the hands of kindly disposed people.

ARAY of light appeared when the General Convention decided to divide the budget equitably as might be among the dioceses, so that each might know and provide for its quota of the common expense. This was a definite step forward since it confessed the Body responsible for its task. But the old habit was strong. Immediately the amount allotted, if not repudiated, was used as a cudgel to compel folk, and naturally men asked why they should be taxed, and the leaders came back to the Board saying, "Why do you not come and get the money which you demand of us?" Meanwhile the people never guessed that the issue involved was nothing less than the privilege of

bringing life and light and liberty to the nations.

Yet some have always realized that the amount allotted was for their guidance to help them know what was the obligation of their parish. They have broken down the dam by telling the people the wonderful things the love of God has wrought and what needed to be done—and the waters have flowed from the spring abundantly. Whole dioceses have understood, and the little streams from the parishes have together made a great river bringing refreshment to the diocese and blessing to the desert beyond.

Wherever this has been, it was due to nothing the Board did, but to the awakening of the diocese to the fact that the Board was constituted to carry forward with system and effectiveness the work that the dioceses had intrusted to it, after the dioceses had provided the means. And the results have been satisfactory when it has been discovered that it is not the Board, but the bishops and other clergy who need to learn that the Church is not to be thought of as a well needing a pump. There will be nothing but joy to the Church in fulfilling its Mission once every leader has seen this clearly and, forgetting to pump, will instead show the people the beautiful things that wait to be done and the beneficent results which flow from their investment in the enterprise which spells abundant life for those whom Christ has redeemed.

MEANWHILE the Board of Missions is not without obligation to serve, and its privilege is to help the Church find out where the trouble is and to devise means for removing it.

Experience has made it clear that there are only two causes for the Church's apathy and consequent impotence—ignorance and failure to realize that her strength depends on co-operation.

The Progress of the Kingdom

It is well known that all the work the Church does for the world's betterment, whether general or diocesan or parochial, is taken care of by about one-third of the people in the Church. Inquiry would show that these people are not moved by "appeals" or by "threatening deficits" (though they often increase their offerings in order to provide for the share of delinquents so as to save the honor of the Church and the lives of her missionaries), but they know why life was given them from above. They know what needs to be done. They know it is their highest privilege to be permitted to have part with our Lord in what He will do for those He has redeemed. They know the benefit to themselves as well as to others which accrues from investment in the King's business. They ask Him to show them how they can help. Without being conscious of the magnitude of the thing they are doing, they provide the Church's ministrations and Sacraments for the heedless. They set lights in dark places. They save the life of the Church.

The Board has long known that the problem is to enlarge the company of these understanding ones. Happily this knowledge has been shared by many of the bishops and other clergy, and constantly efforts have been made to find a means by which intelligent understanding of what the Church's Mission is, and how it is being prosecuted, might be brought to the body of the people.

Many experiments have been tried with varying success until at last it is safe to say the right method has been evolved by Dr. Patton, the secretary for the Province of Sewanee, in what he calls "the mission for missions". From this mission whatever is sentimental or artificial has been eliminated, and the case of the Church's Mission is rested on the reasonableness and inherent value to mankind of the work our Lord intrusted

to His Church. It depends for a hearing not on ephemeral or emotional appeal, but on a frank presentation to the intelligence of men and women of the facts of the case and the reason for investment in the enterprise. Wherever such a mission has been held (as many of our important cities could testify) the outlook of the Church has been radically affected; the dam has been destroyed. If those to whom the pastoral care of the Church is intrusted are industrious that dam can never be built again by the enemy of mankind.

Unhappily it is physically impossible for Dr. Patton and the Reverend L. G. Wood, who works with him, to visit every city and hamlet in the land, but these gentlemen have demonstrated the fact that if the people are informed they will prove themselves worthy of the confidence reposed in them by the Head of the Church. Nor is there anything said or done by these gentlemen which cannot be successfully duplicated by every parish priest in the Church. Yet Dr. Patton or Mr. Wood might render material assistance to anyone who would have his parish enlightened, since their experience has taught them how best to inform those who know nothing about the Church's business. This assistance may be had for the asking, and their method generally applied with intelligence would quickly change the Church from a company of people who grudgingly "contribute to missions" as if they were giving to some philanthropy, into a virile human body, bent on bringing mankind to the Christ by showing Him to the nations, and Christians would wonder why they had ever talked about the money needed for interpreting the Revelation for those who do not know the Father.

THE other great obstacle to the Kingdom's progress is the failure on the part of the Church to realize that the power bestowed upon

The Progress of the Kingdom

her cannot find complete expression except in her corporate acts. The Board of Missions understands this better perhaps, not only because it has to do constantly with what concerns the whole Body, but because this experience enables it to observe the loss and waste that result from unco-ordinated undertakings.

Many experiments have been tried with a view to finding out how this difficulty may be overcome. All these have helped, notably the Pilgrimage of Prayer so faithfully carried out a year ago by the women. Now there has been evolved a plan for bringing the women of the Church together—first that they may realize in themselves the power which may be developed by concerted action, and then to demonstrate to the Church what she may do if she will shake herself free from individualism.

The plan will be put into operation throughout the Church in Advent, and the outlook is that the women after careful preparation will with one accord endeavor to act with such oneness of spirit and purpose that the life of the Church must become more vigorous. To obtain the best results, simplicity and freedom from self-consciousness will be necessary. But in a time when what is artificial has become abhorrent to reverent souls we may expect to see an exhibit of that irresistible sincerity which is born of definite faith and clear knowledge.

To obtain best results women will be called upon to overcome the most difficult obstacle in the life of developed people. For the sake of others they will need to speak simply and naturally of those things which concern spiritual experience. But the time has come when there seems to be definite demand that those who call Him Lord and are committed to His cause should take counsel with one another. The sacredness of the task and its importance will save from

sentimentalism and unreality, and the result will so bind the women of the Church together that as one they will give expression to the power which is always present in the Church and only waits for the time when her corporate consciousness shall become awakened.

THE following from one of the chaplains at the front will serve as an illustration of what will happen once all the parishes have discovered that they are springs from which should flow naturally streams to refresh the nations.

I notice in the eleventh of May issue of *The Living Church* that the Board is running \$143,000 in arrears, and no enterprise can do its best work under financial strain—not even the Church. Would it not be possible to get 1,430 people to give \$100 each? If you can I will gladly be one of the 1,430, for the only way to meet an emergency is to meet it.

BEFORE this is read Dr. Wood will have taken his departure for the East to take counsel with the leaders of the Church there with regard to her needs and her development. His absence will be sorely felt at the office, but the best interests of the work demand his going. For a long time the bishops have been asking for it. It rests with the Church to determine how profitable his journey shall be, and how safe. It is therefore commended to everyone, and specially to the bishops and other clergy, that constantly and especially at the time of the Celebration of the Holy Communion intercessions be offered on Dr. Wood's behalf that wisdom for his work and safety in his journey be vouchsafed to him. Dr. Wood expects to be gone several months and to visit all the branches of this Church planted in the Far East. We hope from month to month to be able to give to the readers of *THE SPIRIT OF MISSIONS* reports of his work and his welfare.



THE SANCTUARY OF MISSIONS

JESU, with Thy Church abide,
Be her Saviour, Lord and Guide,
While on earth her faith is tried;
We beseech Thee, hear us.

For the past give deeper shame,
Make her zealous for Thy Name,
Kindle zeal's most holy flame:
We beseech Thee, hear us.

May her lamp of truth be bright,
Bid her bear aloft its light
Through the realms of heathen night:
We beseech Thee, hear us.

May she soon all glorious be,
Spotless, and from wrinkle free,
Pure, and bright, and worthy Thee:
We beseech Thee, hear us.

THANKSGIVINGS

WE thank Thee—
For the many blessings which have been granted Thy Church in Idaho and for the twenty years of service of its bishop. (Page 659.)

For the increased interest in and zeal for the summer conferences on Church work and for the great good resulting therefrom. (Page 680.)

For the work of the Boone Sunday-schools. (Page 685.)

INTERCESSIONS

WE pray Thee—
That the bishop of Idaho may be granted wisdom and understanding in administering his large district and that he may be permitted to witness many more encouraging signs of progress. (Page 659.)

That the Mohammedan people by witnessing the daily lives of Christian neighbors may be won to Thee. (Page 675.)

That those who go to the outposts of the Church's Mission may be given grace to continue steadfast, and that they may be remembered in the prayers of those who stay at home. (Page 690.)

That men and women may be found to fill the need for workers in many fields.



PRAYERS

ALmighty and everlasting God, heavenly Father, we give Thee humble thanks, for that Thou hast vouchsafed to call us to the knowledge of Thy grace, and faith in Thee. Increase this knowledge, and confirm this faith in us evermore. Give Thy Holy Spirit to us Thy servants; that we, having been born again, may be made heirs of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, now and for ever. *Amen.*



ALmighty and everliving God, we praise Thee for Thy holy Church throughout all the world, and that Thou hast been pleased to call us into living membership in the same. Keep us true, we beseech Thee, to the Faith once for all delivered; that at length, with the blessed company of all faithful people, we may stand assured in Thy Presence; through the merits of Thy Son, Jesus Christ, our Saviour. *Amen.*



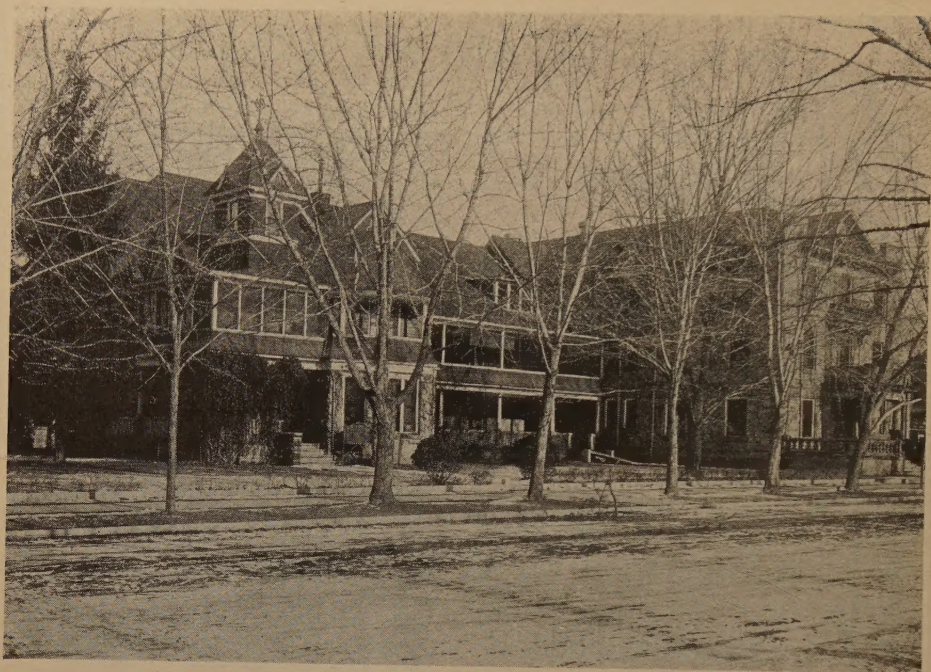
Saint Luke the Evangelist

ALmighty God, who callest Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please thee, that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

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SAINT LUKE'S HOSPITAL, BOISE



A GROUP OF NURSES AT SAINT LUKE'S
A number of these women are now doing service overseas



THE OLDEST CABIN IN BOISE

“LIGHT ON THE MOUNTAINS”

By the Right Reverend James B. Funsten, D.D.

Missionary Bishop of Idaho



TWENTY years is a very brief period in the history of a country, but it is a long time in the life of an individual. If life is measured by events rather than by time, as some think, the many and amazing changes in Idaho

would be like reviewing a half century rather than a few busy and anxious years that have flown swift-winged into the past. It has not been an easy period for the religious

worker who had small resources and boundless demands.

It has been just twenty years since I was elected missionary bishop of Western Wyoming and Southern Idaho. The district was known as “Boise”, and it was in Boise City, Idaho, that I took up my residence. The entire jurisdiction, at that time, was very new and quite undeveloped. It comprised a country through which the Rocky Mountain Range passed. The cowboy, the Indian, the miner, the frontiersman were very much in evidence. Old men were living who had come out to the country when it was practically an untouched wilderness. It was odd to be talking with men whose names were to live in his-

"Light on the Mountains"



BISHOP FUNSTEN

tory, associated with great peaks or busy towns, in the future. It happened to be my fortune to come at a time when the old West was about to dissolve, and the country come under the dominion of modern conditions and settlement.

For eight years, I had charge of the district comprising one hundred and twelve thousand square miles. The work meant many thousand miles on the stage coach by night and by day among the Rockies. Communities were small; my resources of men and means limited to the painful point; and the scattered people, themselves, too often indifferent to all religious needs. Still it was a work of laying foundations; preaching the Gospel in mining camps, among the Indians and in scattered towns of Idaho and Wyoming. Sometimes it would be building a little chapel in a town being developed by Irrigation Companies; sometimes it would mean the service in some hall of a mining community when the congregation was rounded up from the adjacent saloons, and rep-

resented rough but sturdy men who had long faced frontier conditions; sometimes the effort would be reviving an interest in a community on the shattered foundations of work started in the past, but shaken and blasted by unhappy conditions; sometimes it meant that the bishop had to spend days among the Indians helping them and teaching them concerning the things of God.

In all this work, there have been faithful men and women, both clerical and lay, who have helped me and supported me in many ways. The work was so vast, however, and the period of development so exceedingly rapid, that I felt constantly oppressed with the thought of insufficiency. Still we have much for which to thank God in the way of achievement.

In 1909, Bishop Thomas was elected bishop of Wyoming, of which I had charge in addition to my work in Idaho. From this time on, Idaho has been my sole responsibility.

Few people in the East have much conception of the extent of Idaho. All England, Wales and Scotland could be put within its boundaries and still there would be room. It stretches from the latitude of California to the Canadian border, and has a great variety of climatic conditions. It has some of the finest scenery in America. Its mighty mountain ranges lift themselves up in peaks twelve or fifteen thousand feet high. The northeast corner forms a part of Yellowstone Park. In central Idaho, the winters are long, and the snows very deep, but in the northern and southern portions, the weather is mild. All the southern portion is semi-arid, necessitating irrigation, which means enormous reservoirs and great canal systems. The Snake River, Nile-like in its wonderful life-giving power, together with its tributaries, transports the water from the high mountains to change the desert into fertile and productive agricultural areas.



TWIN FALLS, IDAHO

The reclamation of these desert stretches has given homes to many thousand intelligent farmers, and many towns have sprung up to supply their needs. In the last twenty years, the population of Idaho has grown from one hundred and sixty thousand to about four hundred thousand, but as the state is twice as large as the state of New York, one can readily see the work of development is just beginning.

The thought of the incoming population has rather naturally been centered on material development. Idaho was not an easy country to master. Its vast deserts, sun-scorched and sterile, had to be irrigated; its great mountain ranges rich in ore could only be made productive by immense toil and cost. Its wide extended timber regions, its ranching and stock interests, required large transportation facilities and the expenditure of enormous capital. About twenty years ago, far-seeing men had the vision to appreciate the great possibilities of the country, especially if its water-power and irrigation could be developed.

Among others, Idaho owes a great deal to that man of masterful genius, Edward Henry Harriman. He said to me on one occasion, "I am a missionary, too. I open the roads not only for material progress, but also for you men who are preaching the Gospel."

The Church did not keep pace with the progress of the industrial world. Persons living in older communities hardly realize how many of their neighbors are held in a kind of religious bondage by the force of established custom. When these get West into a new country, many who were active become careless. The large amount of religious irresponsibility one has to encounter creates a serious problem in Church extension. Of course, we all realize that in any new country, the conditions are speculative and the population, like the Athenians of old, seeking after the new thing, which means they are more inclined to change than elsewhere. This to a degree puts the social and religious life into a fluid state. We lose some careless adherents; we also gain many

"Light on the Mountains"

strong people who are drawn to the Church by her definite teaching and beautiful services.

The larger part of the people who have settled in Idaho have had few associations in the past with the Episcopal Church. Many came from farming communities of the middle-west where the Church was unknown. One-third of our population is Mormon. The Roman Catholic Church is active, and with its abundance of priests and sisters, its hospitals and schools operating at small cost, is well-equipped to do aggressive work. In fact, all communions are seeking to possess the field without much reference to each other or the needs of the people. The effect of this is to cheapen religion and make overcourted people discount Church work. At any rate, as we were first on the ground, the apologies are not due from us. Our Church is doing work that is generally recognized as very valuable to all. Our Idaho people have great respect for the old Mother Church of the English-speaking world.

It may well be recognized that the various pursuits of the population of a country have a great deal to do not only with their religious views, but also with the problem of Church extension. It may be said, in a general way, that the principal pursuits of our people in Idaho are mining, stock-raising, lumbering and ranching. Our towns are small and far apart. Many people live on the ranches and in scattered mining camps. In journeying about, one comes to sections whose chief industry is cattle raising. In other parts, great bands of sheep with their ever-watchful herders and colliers form a picturesque scene.

And we must not forget the Indians, descendants of Shoshone tribes, dwelling in these mountains from time immemorial. When the first white man crossed over the Rocky Mountains and stood on Idaho soil, where the swift rolling streams carried their

crystal burden toward the Pacific Ocean and the setting sun, it was an Idaho Indian chief that took him by the hand and welcomed him. When the state of Idaho was created, it chose an Indian name which means "Light on the Mountains". Idaho was originally a part of the old Oregon country. When the territory of Idaho was first formed, it contained the whole of Montana and a part of Wyoming.

The settlement of Idaho began in a small way in the days of the trappers and fur companies, back as early as the thirties, but in the early sixties, the discovery of the great placer grounds in the Boise basin brought in thousands. Camps and towns were established which still exist. Boise City was established in 1863. It was called "Fort Boise" because it was an old U. S. frontier military post intended to protect the miner from the warlike Indian and the outlaw. It was then a mere village. Now it is our state capital, having a population of about twenty thousand. It is the largest town in Idaho, but it is a residential city, without industrial plants and twenty miles from the main line of the Oregon Short Line. The climate is generally mild. It is here that we have our principal church, Saint Michael's, and our Saint Margaret's School for Girls and Saint Luke's Hospital and Training School for Nurses.

We now come to the history of our Church in Idaho—both its early history and more recent progress. We can give the barest outline. Idaho being a part of the Oregon country was under Bishop Scott's care. In 1864, rumors of the large numbers of people assembling in the placer mines of the Boise Basin and the establishment of Fort Boise convinced good Bishop Scott that he must make the long and hard missionary journey to help them. He took with him one of his most valued and active clergymen,



IRRIGATION WHEEL

These simple constructions are a tremendous help to the farmer

a pioneer worker in Oregon, the Reverend St. Michael Fackler. He was born in Staunton, Virginia, and was graduated in 1840 from the Virginia Seminary. In Boise, Mr. Fackler found in Mrs. A. G. Redway, wife of the post store-keeper, a devoted Churchwoman, who with Mr. Redway and others helped him in his useful work. It was in Boise that the first Episcopal church in Idaho was built—the only church which Bishop Tuttle found in all his field in 1867 when he came West.

In 1866 the General Convention created Montana, Utah and Idaho into a missionary field and elected the Reverend Daniel S. Tuttle, then not quite thirty, as the bishop. The population of the country was small, chiefly in mining camps. As there were very few religious workers, members of all communions looked on him as a pastor. During Bishop Tuttle's nineteen years in Idaho, three churches were built—Emmett, Hailey, and

Lewiston—and the frame church in Boise was enlarged and a small rectory obtained; also a city block and lots were secured. There were reported four clergymen and less than three hundred communicants in 1886.

The general Convention of 1886 placed Wyoming and Idaho together and elected the Reverend Ethelbert Talbot as missionary bishop of the new district. The bishop found a field rapidly growing in population. The leading industries were cattle raising and mining. It was also an era of railroad building. The bishop made his headquarters in Laramie, Boise being some eight hundred miles to the west. Alert in seizing the opportunities of a new country to which the coming of railroads gave a permanence hitherto unknown, he built suitable mission churches in most of the places which, at that time, seemed to give a prospect of growth. In Boise, on the block of ground secured in Bishop Tuttle's days, he began Saint

"Light on the Mountains"



BISHOP TUTTLE
As Boise first knew him

Margaret's School for Girls, and placed Miss Frances Buchan, a woman of marked ability, in charge.

Both Bishop Tuttle and Bishop Talbot were men of unusual gifts, and were well adapted to the pioneer work. They have our warm affection and gratitude, for notwithstanding the fact that in this changing country, few are left who formed their congregations in those sunlit days of the past, yet we honor them as our beloved Fathers in God, who nobly did their work for Christ and His Church in their generation. It is an excellent testimony to their strength and importance that they should both have been called to prominent eastern dioceses and accepted their new work while still under fifty years of age.

It would be impossible in a brief article to tell of our present development. The Board of Missions publishes such statements in its excellent annual report, available to all on application. A few things, however, it will be well to touch. We have been able to erect a number of mission churches at various points where they seemed to be needed. It is true that the lack of clergy adapted to this kind of work, and the difficulty of securing earnest co-operation on the part

of those who ought to be deeply interested in the cause of the Church and religious instruction, has proved a great handicap; nevertheless, in the last twenty years we have gotten up about seventy buildings including those connected with our hospital, school and Indian work. I certainly would not feel justified at this time, in extending beyond what is absolutely necessary. We must, however, take care that the religious life of our people be maintained. Our communicants have increased in the last twenty years from 500 to 2500 or more. This field still furnishes excellent opportunities for well-trained clergymen who have the willingness to take their places in the Church's ranks on the Western front.

Saint Margaret's School for Girls has done a valuable work among the young women of Idaho and other Northwest states, and it is well worth while to use every opportunity to emphasize the blessed truths of religion, especially when such teaching is excluded from public schools and generally ignored in the homes. The prospects for the coming year seem to be better than at any period for some time past, but the high cost of living makes it a heavy financial burden to the bishop. The school has recently been thoroughly renovated, and its condition is excellent in every respect. In the last ten years its size has been more than doubled, the original plant being small. Even the present plant makes it only possible to crowd in forty boarding pupils—barely a sufficient number to carry the expenses even if they all pay. It means a great deal to the bishop to have scholarships of three hundred and fifty dollars for boarding, and from fifty to seventy-five for day pupils. Even partial scholarships often enable us to help worthy girls.

I began Saint Luke's Hospital and Nurses' Training School sixteen years ago. We now have seventy beds, and



BANNOCK INDIAN WOMEN.



MAIN STREET, BOISE, AS BISHOP TUTTLE FIRST KNEW IT
From an old drawing



A STREET IN THE BOISE OF TODAY



First Street, Nampa



Broadway, Idaho Falls

EXAMPLES OF IDAHO TOWNS



Saint Michael's Cathedral, Boise



Saint John's, Spirit Lake



Holy Trinity, Wallace

EXAMPLES OF IDAHO CHURCHES



ARROWROCK DAM, NEAR BOISE.
Three hundred and fifty feet in height—the highest in the world



AT NIGHTFALL



THE STAGECOACH IS STILL USED IN PARTS OF IDAHO
Bishop Funsten has travelled many thousand miles in this way



SAINT MARGARET'S SCHOOL, BOISE

in our Nurses' Training School about thirty-five promising young women. About twenty of the graduates of Saint Luke's are now in the service of the government, sixteen of them doing work in hospitals across the seas.

Last year we built a section of our new Nurses' Home in which eighteen can be accommodated. Among other advantages there is a spacious living room, an athletic room, and a plunge which is twenty by forty feet, and is supplied by natural hot water from the artesian wells near Boise. These provide both recreation and sanitation. The other nurses live in a frame cottage next to this new building. We hope some day to replace the frame structure with a brick addition to the Home, so as to provide for all the nursing force of Saint Luke's.

We take care of approximately two thousand people every year at the cost per patient of about two dollars a hospital day. Beside this, we do from seven to ten thousand dollars free

work every year in behalf of poor, old and helpless people who straggle into this country from other sections. Some represent the unfortunate and unsuccessful, and some represent pioneers who have come to old age without financial preparation. We feel it a privilege to help those in real need.

Unhappily, just at this time we are compelled, if the hospital is to do its work, to build a set of new operating rooms. I have put this necessity before the public for two years back, but the hundreds of appeals in every direction in connection with the great war, have nullified my efforts. We really need seven thousand dollars. Tiling, plumbing and in fact all material as well as labor have risen so enormously that it will now take seven thousand dollars to give us necessary equipment for our surgical rooms. We have about a thousand surgical cases every year. Surely the Church should feel a pride in having her work well done. It goes without saying that any bishop in the western field



THE RECENTLY COMPLETED BUILDING AT FORT HALL INDIAN MISSION

must carry heavy financial care, as well as deep anxiety in regard to the spiritual development of his work.

I have always felt we owed a special duty to the Indians. They were the first possessors of this land. The whites came in as strangers and took away much of earthly possessions that they held dear. Surely it is our duty to give them Christian privileges. One of the first things I did when I came to Idaho was to visit Fort Hall Reservation and begin our mission work among the Shoshone and Bannock Indians. This was done on the foundation of a work which had been carried on by the Connecticut Indian Association. Through all these years, we have labored on through many lights and shadows. Some years ago a very attractive church, known as the "Taylor Memorial", was erected for these Indians. On the bell I had placed this motto: "Tell it out among the heathen that the Lord is King". Last November our mission building was destroyed by fire. I felt that we could not abandon the work, so notwithstanding the enormous cost of building on an Indian reservation in these times, we put up a new mission house. I am frank to say that I was disappointed in the amount received

in response to our appeal, so I will have to carry a debt on the property until friends come to the rescue. The new building is of cement and brick, and is located near the church. The mission school is now ready to receive pupils, the missionaries being in residence, but they write me they are sorely in need of household supplies and clothing for the children since all these things were destroyed by fire.

I am glad to say, through all these years we have paid our apportionment, "even if the fire had to go out". I have felt it a matter of loyalty to the general Church, for if we ourselves think of ourselves only we are not worth saving.

As the years of my life accumulate, I fully realize how little has been accomplished, and how imperfectly I have done that little. I can only say that Idaho is a great field with very complex social and religious conditions, with a geographical outline that makes concentrated effort difficult except at large expense. However, after reviewing the past, let us thank God and believe that He will use this Church of ours through the years to come in a glorious way for the development and happiness of the people of this great state of Idaho.



READY TO START FOR THE FIELDS

THE MORO AGRICULTURAL SCHOOL OF JOLO, P. I.

By the Reverend R. T. McCutchen



IN January and March, 1915, I negotiated the purchase, for the Moro Agricultural School of Jolo, of land which is located midway between the City of Jolo and Mainbung where the Sultan of Sulu has his country home.

This is at the very center of the most turbulent island of the Sulu Archipelago, at Camp Indanan. While the school department had selected this site as the proper location for a school of this sort they had made no arrangements and turned the project over to Bishop Brent. The land was purchased direct from the natives in the presence of the Sultan, and it was necessary to secure from him a deed conveying his proprietary rights to the land as ruler of the island. We had luncheon together that day in what the Moros call the "White House" at Camp Indanan. The house is so called because it was the only frame building in the vicinity and had been white-

washed. All the other houses are of bamboo and nipa construction.

During the latter part of the year 1915 the several buildings were constructed, consisting of the school building (used also as a dormitory), the *bodega* (store room), the dispensary, and superintendent's residence. These are all permanent buildings. There are several bamboo, nipa-roofed structures: the blacksmith shop, the carpentry shop, the cattle shed and laborers' quarters, and two wagon sheds.

The farm school was formally opened in January, 1916, when Bishop Brent, Mrs. Lorillard Spencer, Government officials of the Departments of Mindanao and Sulu, and prominent Moros were present.

The school has had at all times more than the thirty boys originally planned for, which has taxed the capacity of the institution. It is most unfortunate that so many applications for entrance have to be denied.

Any one familiar with the indolent habits of these natives would be surprised at the progress the school has been able to make in the short period



"Wood is one of our valuable assets"



"Nine acres of corn"

SOME OF THE ACTIVITIES OF THE AGRICULTURAL SCHOOL



THE MAIN SCHOOL BUILDING AND DORMITORY, CAMP INDANAN

of its existence. At the beginning, many of the boys left rather than work, but later returned and have grown from thin, listless individuals to be stout, robust boys taking great interest in all sorts of athletics, farm work and even in their academic studies. The influence of the school is being felt throughout the community in which it is situated. The parents visit the boys at frequent intervals and familiarize themselves with modern methods, and have taken away the seeds of fruit and vegetables, and a great many bushels of seed corn. The Moro is exceedingly slow to adopt new ideas or friends, and so it will take time to change his ways. He is, however, interested when he sees results, and will try to imitate.

At the beginning it was very discouraging to have parents come, for no apparent reason, and take their sons out of school, but it was encouraging to have the boys return, as was usually the case.

In the first annual report of the school, the superintendent (Mr. J. R. Fugate) made the following statement relative to the discipline of the school:

"For a group of Moro boys who have never been taught to repress a desire or check an impulse, the discipline of the school has been remarkably good. During the first few months, the chief trouble-makers were eliminated. At first the boys were so suspicious of each other and of their surroundings that they locked themselves in the dormitory shortly after dusk and repaired to their beds as to a 'castle'. The morning inspection would usually result in the confiscation of *barongs*, *bolos*, or other weapons of attack and defense found hidden among their pillows or under their beds. On one morning in particular five dogs were tied to the foot of each of five adjoining beds. Naturally they didn't have to be 'discovered'. Quarrels frequently occurred and the fights that sometimes ensued would result in a use for which the garden tools were not intended. As the boys became better acquainted, however, these displays of savagery disappeared and it was not long until an order had to be issued requiring all boys to be in the dormitory at nine o'clock in the evening and 'outsiders', who chose to try



THE REVEREND R. T. McCUTCHEN AND SOME MORO FRIENDS

to bully any of the smaller boys, usually found they had stirred up a hornets' nest. Many of the boys preferred to remain during the vacation months of April and May, and at the beginning of their second year of school, all seemed pretty glad to get back to their books and games."

The boys made their own beds and lockers for the dormitory, the benches and desks for the school room, beside chairs, davenport, tables and various other articles of furniture. Some of the boys have raised and sold garden produce in the Indanan and Jolo markets. From the proceeds they were paid a small percentage which gave them the necessary pocket money. Lack of transportation facilities made it impossible to continue shipments through to the city of Jolo.

At the present time the school from an academic standpoint is distinctly a primary school, as very few of the boys who enter have had previous schooling.

Some difficulty has been experienced as to farm work owing to the unusual heavy rains. In twenty months they had twenty-one feet of rain, a monthly

average of twelve and six-tenths inches. The farm now has planted 10,730 hemp; 1,000 pineapples; 740 bananas; 660 cocoanut; 175 fruit trees (local fruits); and nine acres of corn; all of which will eventually bring a permanent income and help in making the institution self-supporting. Chicken raising is also given considerable attention and promises to be profitable.

From the beginning the school has operated a dispensary which serves a large community. The second annual report shows that in the first three months of 1918 the dispensary cared for 224 cases.

Across the road from the dispensary a concrete drinking fountain and bath-house has been erected, and the groups that frequent it from morning until night show that it answers a most immediate need of the people and is being appreciated.

All this work among the Moro youth is preparing the way for future development; they must be given education and civilization in order that they may appreciate Christianity. This is what we are trying to do.

SEWANEE

By the Reverend James F. Plummer

LEADERSHIP was the keynote of the Summer Training School for Workers at Sewanee. This keynote was sounded by the executive of the school—Dr. Logan—in the afternoon and by Bishop Mikell in the evening of the first day—a leadership which should enlist the whole man, mind and heart and spirit. Mrs. George Biller, speaking on *The Advent Call*, Miss M. L. Ford on *Mission Study* and the *Junior Auxiliary*, the Reverend G. Croft Williams on *Social Service*, the Reverend Gardiner L. Tucker and the Reverend Dr. C. L. Wells on *Teacher Training and Christian Education* and the Reverend J. N. Atkins on the *Church and Country Life*, all found a center for the development of their themes in *leadership*.

The same theme was found in the evening addresses. Professor Bailey presented a most illuminating parallel between the Christian life and the military draft, calling upon bishops and rectors to exercise their leadership by summoning the right individuals to do the work of the Church and calling equally upon the layman to submit to the draft under the Church's great law of Universal Service, the inherent principle of democracy. Professor DuBose spoke of the prophet in his function of leadership, always looking upward and forward in contrast with the reactionary tendencies of the priest. "Prophecy," he said, "is God in action". The Reverend G. M. Reese told of the leadership which the Brotherhood of Saint Andrew is exercising among our men in the service.

Sunday morning, the bishop of Tennessee, in a really great sermon, gathered up these ideals of leadership into the conception of a national and ecclesiastical unity that should have its

foundation in that highest quality of virtue which comes only from faith in God. "We are at the end of an old world and in the midst of the creation of a new; let us also, as did our fathers, hold the Hand that leads."

Sunday evening, Doctor Patton, secretary of the Church Institute for Negroes, presented the Church's missionary duty in that field with his usual eloquence and force.

"Missions" was of the very essence of the occasion.

The charm of Sewanee was strongly felt by all who came to the Summer School. For many, it was a new experience and a very delightful one; for others it had happy and holy associations in the past. A number came from the remoter parts of the Province because of the closing of the Gulfport Conference this year. They accepted Sewanee as a good alternative. They missed, however, the unique personality of their friend and philosopher at Gulfport, Mr. B. F. Finney, who is leading now in war work of the Brotherhood of Saint Andrew.

And let no one imagine that this week at Sewanee was all work and no play. There were many occasions for the renewal of old ties of friendship and for all sorts of social intercourse. The Mountain was hospitable, as is its habit. The Bishop and Mrs. Gailor gave a charming reception on Wednesday afternoon and there were many small dinner parties at the homes of professors and others resident at Sewanee. But Saturday night brought the climax. Then we, all together, had a jolly good time. "The Grand, Transcendental Order of the Cloud-capped Mountain Heights" was duly organized, with Mr. Logan as "Merciful Grand Master", Mr. Tucker as "The Cosmic Pan", Dr.



RACINE SUMMER CONFERENCE, JULY, 1918

Wells as "The Jester" and Mrs. Biller as "Mother of the Mountain, Friend of All". Clever rhymes, impromptu orations and mock ceremonies filled the evening with laughter and good fellowship.

Your correspondent was obliged to miss the two concluding days, but he

feels sure that the School ended as it began with the clear note of leadership in the Church's world-war based upon a calm and steadfast approach to the great tasks that lie before her in these tremendous times and with humble faith in her Lord Who has gone this way before.

BESIDE LAKE MICHIGAN

By Bishop Burleson

A CONFERENCE of Church Workers which at its initial meeting brings together 227 people from twenty-four dioceses is already wielding a force to be reckoned with and to be grateful for. This was the record made by the Conference of the Mid-West which met at Racine College, Racine, Wisconsin, in July.

When the Synod last fall gave its approval to the undertaking and appointed a committee to take charge of the matter, even the most enthusiastic friends of the enterprise must have felt some questioning as to the outcome; and when July first arrived, with its high cost of living and increased railway fares, the outlook was even more depressing, but the result was a delightful surprise, and all who attended felt that it was a success in something far more important than numbers.

Only two of the bishops were able to be present: Bishop Weller of Fond du Lac, who acted most admirably as chaplain of the conference, and Bishop Burleson of South Dakota. Naturally the greatest number of delegates came from dioceses contiguous to Racine, but there was a splendid representation from Ohio and twenty-five came from the Sixth Province.

It would be hard to imagine more fitting surroundings for such a gathering than those furnished at Racine

College. The attractive old buildings amid their grove of trees, standing on the shore of Lake Michigan, made a wonderful setting, and the hospitality of the college and of the Church people of the town was unlimited. We lived together as a family, and for a time the institution was a great home, with the chapel in the center as the heart of it all. Here the daily celebrations and the spiritual meditations gave the keynote to all that was done.

The programme was rich in good things. Perhaps if there were any criticism, almost too much was offered. Where all was so inspiring it is difficult to make selections; but among outstanding things were the spiritual conferences of Bishop Weller, the open forum on social topics conducted by Dean Bell, and the delightful daily hour on church music under Professor Lutkin and Canon Douglas. Also, no one could forget the remarkable talks of Dr. Ferris on "The Christ of the Four Gospels". His winning personality and simple exposition made the sunset services an inspiration.

The closing session of the conference was in the nature of an experience meeting, at which time the unanimous opinion, expressed by many voices and in different ways, was that the Church of the Mid-West had discovered in this gathering a real power for deepening her life and stimulating her work.

THE GENEVA CONFERENCE

By Margaret Jefferys Hobart

"I HAVE learned that the Way of Christ is worth the walking"—that is how a young southern physician summed up her experience at a Y. W. C. A. colored conference where she had gone to do good, and to her surprise had found that good had been done to her.

I think that is how most of us felt who attended the conference for Churchworkers in the Second Province. Of course, a great many had learned long ago how worth the walking that Way is; but there were none whose sense of its wonder and its infinite possibility was not heightened by the ten days in early July spent on the hospitable campus of Hobart College.

This is the fourth year in which the trustees of Hobart College have welcomed the members of the provincial conference to Geneva, and the conference has acquired the poise and solidity which comes only with age and experience. A good many of us look towards Hobart College almost as we do to our own alma mater, and there is a little group of "Geneva-ites" who form the nucleus around which each year the new conference forms.

It is in the study classes primarily that the members of any conference learn how well worthwhile is that Way, and how great a joy and privilege it is to lead other people into it. It was interesting this summer to observe how popular were the classes in social service. It was inevitable that all courses this year should be taught with the war as the background. This was especially true of the social service courses, which included such subjects as *War Time Ministries of the Church*, taught by Canon Elmendorf, and *After War Problems*, taught by Mr. Crouch. Miss Withers' course on the *Junior Plan*, and Dr. Bradner's and Dr. Boyn-

ton's courses on the *Christian Nurture Series* and on pedagogy, were as always filled with those in whose hands it lies to set the children's feet upon the Way. Bishop Burleson's new book was taught by Dr. Gray for the seniors, and by Mrs. Brewster for the intermediates. Two courses that excited especial interest were Dr. Gray's laboratory course for Junior leaders, in which the class practised storytelling on eight delightful little people who appeared every morning promptly at nine-fifteen and could not be consoled when the conference was over and there were no more stories, and Dr. Ferris's course for members of the Girls' Friendly and of the Daughters of the King.

On one afternoon the girls from the two junior houses, with the assistance of a group of Geneva boys and girls, presented the Indian mystery play of the Way, *The Great Trail*, out-of-doors under the great oaks that form a grove on the top of "the hill". There were many who felt as Mother Church taught her Indian children of the "Way of Life in which all men should walk", and as the mystery-players appeared one after the other to tell, each one, the lesson of that part of the Church Year she represented, that they had learned anew that the Way of Christ was indeed the romantic adventure to which they wished to dedicate their lives.

The Bible Class with Dr. Rollins of Virginia, and the Sunset Service led by Bishop Stearly were the high lights of each day's inspiration. The central service of the conference at which each was enabled to rededicate his life to the Master's service was of course the Corporate Communion on the Sunday, prepared for the night before at a service, led by Bishop Stearly.



CHURCH DELEGATION AT BLUE RIDGE CONFERENCE, 1918

THE Blue Ridge Conference, held from June twenty-fifth to July fourth in the beautiful mountain region of North Carolina, was this year of unusual interest. The presence of two hundred men in khaki, in training for Y. M. C. A. service abroad, and of the group of young women known as "Servants of the King", created an atmosphere which inspired the leaders. For the second time in the history of the conference, our Church had the largest delegation. Our educational secretary, Dr. W. C. Sturgis, held an intercessory service as a beginning to each day, using a collection of prayers and Bible readings compiled by himself. Dr. Sturgis also led a series of five conferences on *The Church and the War* and made an address of special interest on Prayer.

The Church's responsibility to the Negro race was one of the most vital topics presented. The enrollment in the class on *The Negro in the South*, led by Dr. Archibald Trawick, was six times greater than last year. Speaking on *The Nation and the Negro*, Dr. Robert W. Patton said that the Department of Education of the Federal Government is "literally begging the Churches to give four times what they do now to train Christian leaders for the Negro race." Later Dr. Patton presented a definite plan whereby the Churchwomen of the Fourth Province might co-operate with the Commissioner of Education in this work.

The series of two-hour normal classes with practice teaching attracted much attention. Many of the leaders declared that these should be the chief activity of next year.



THE BOONE SUNDAY SCHOOLS

BOONE UNIVERSITY SUNDAY SCHOOLS

By the Reverend A. A. Gilman, D.D.

President of Boone University



A FOREIGNER passing along the streets of Wuchang has for many years past been sure of respect from all the grown-up persons whom he or she should meet; but it often happened that suddenly from some obscure corner

would be heard a piping little voice shouting: "There goes a foreign devil!" In mere sport I have sometimes chased these little urchins, because it was amusing to see into what a panic they would fall when they discovered that the "foreign devil" knew his name. But it was after all a source of melancholy to feel that this was the only intercourse possible between one and the bulk of the children of the city.

Within the two past-years a great change has come over the feelings of the little children of this city. Very, very seldom does one hear the opprobrious title, but everywhere one is greeted with friendly smiles and either given a military salute or addressed as "Foreign teacher". Now, as before, it is done in sport, but now it leads on to friendly relations, whereas before it expressed a great fear hidden in the heart.

On the street leading out from the Boone University Compound, the children of members of the Chinese faculty, having learned a little English, greet the foreigner passing by with the words "Good-bye". It so happens that "bye" means to worship and is a portion of the regular word used for Sunday and for attendance at church

so that the phrase was taken up by other children who pronounced it *Li Bye* (meaning Worship or Sunday). In fun I started them on the phrase "Come again", and this resulted in a very amusing turn of language, for this they interpreted as the Chinese phrase *con boo gen*, which means "I cannot see".

This changed attitude of the children was a source of great joy and finally it occurred to me that it was now possible to do things which could not be attempted in the past, and so I determined to try the experiment which has resulted in the Boone Sunday-schools. In the first place it was necessary to find a sufficient number of boys willing to undertake and carry through the work planned. I called a special meeting of the Christian boys of the school and laid my plan before them, emphasizing especially the fact that it would require that they go out through torrential rain and in slushy snow. About fifty boys volunteered for the work. But in China something more than a preacher is needed. "How shall we go without a place to teach in?" they all inquired. I first proposed that the college men whom I had appointed as leaders of the several bands should themselves go out and rent the places, but this seemed to them absolutely impossible. Then at their suggestion, I sent out the school bursar, and after a few days he returned with the report that it was impossible to find any places to rent. I was unwilling to be thus balked, especially as I had already given due notice in the monthly prayer meeting of all Protestant missionaries of this center that I was about to undertake this work. I had done this to avoid any misunderstanding later.

I finally succeeded in overcoming this obstacle by going out myself with each band and scattering the boys up and down the street searching for a place, having them explain meanwhile what we were trying to do. This aroused considerable interest among the people and very shortly we found suitable places to rent in all but one section. During the first term, one of our Sunday-schools was located in the back room of a Buddhist temple. In nearly every place we were received kindly, because, said the people, "We have been invited to the Boone Library for some interesting lectures". Thus the scattered bread returned.

In these upset times any large movement like this is apt to cause the police to suspect danger and therefore before the work was opened I communicated directly with the chief of police, telling him of our plan and of the places where we expected to carry on our work. The chief sent a special officer to investigate further and then sent a cordial reply in which he said that if I would only communicate with the provincial governor he would no doubt approve of the plan and order the police to gather all the children of the neighborhood for us to instruct. This read very much like the early days in England and Germany. I replied that this work was to be done by the boys in Boone and that as they were not yet trained for the work, we desired to start in a small way so that it should surely succeed.

I greatly feared that as we intended to use the band instruments, a mob would form which the boys would be unable to control, but I was mistaken in this, for not once has any one of the schools been upset by an unruly mob. For this we undoubtedly have to thank the new police system of China.

The China Sunday-school Union has prepared some very suitable Sunday-school lessons which teach the Chinese language while they teach

Christian truth. During the first term I was somewhat troubled because many of the scholars seemed to be those who had already been in mission schools and knew how to read fairly well; but this has automatically rectified itself, as all have come to know what the work is which we are trying to do. As the accompanying picture will show, we now have some three hundred infant children gathered into our Boone Sunday-schools. During the first term we were barely tolerated in the houses which we rented for one hour a week. In the second term, in most of the places the schools were removed to the houses of pupils, and with the opening of the schools for girls a great impetus was given to the movement. As it was impossible for the boys to open schools for girls, the wives of the foreign faculty undertook to go and carry on, each a Girls' Sunday-school, in every section where we have a Boys' Sunday-school.

This movement has now settled down into a regular department of the University activities, and soon the pastoral problem will present itself as to how all these children and their families are to be shepherded when they have been baptized.

Each term we close our work with a united meeting in the Boone Library. At the close of the first term all the children joined me in the recitation of the Lord's Prayer and at the Christmas celebration they were able to take a very evident part in the hymns. This had been made possible by the preparation of a special hymnal containing twelve hymns.

Confucius has a phrase saying that while you are establishing yourself you should establish others, while you are extending your knowledge you should extend the knowledge of others. All this long sentence is expressed in Chinese by two characters pronounced *Li Da*, and that is the name which we have given to our Boone Sunday-schools.

NEWS AND NOTES

**The One Day's Income Plan Has Crossed the \$100,000 Mark
Eight Weeks Earlier Than Last Year !**

DR. A. W. TUCKER of Saint Luke's Hospital, Shanghai, and Dr. C. M. Lee of Saint Andrew's Hospital, Wusih, have gone to join the Red Cross Unit which has been organized in Siberia by Dr. Teusler of Saint Luke's Hospital, Tokyo. Bishop Graves writes, "Dr. Teusler called for volunteers and our two doctors were the first to offer. Dr. McCracken and Dr. Petit will cut short their vacations to enable us to carry on here. Our nurses wanted to go but I had to decide against it. Somebody must stay here. I wish I could go myself!"

MR. JOHN REIFSNIDER, the treasurer of the Japan mission, has been made paymaster of the American Red Cross in Siberia. Bishop McKim has asked the Board to approve of this appointment even though it involves some sacrifice of the work of the mission, as he feels sure that its members as loyal Americans and devoted Churchmen will wish to do all in their power to aid the cause in which our country is so vitally interested.

LAST winter the Board offered Saint Luke's International Hospital, Tokyo, to the American Government for a base hospital in time of need. In order that such use may not interfere with the present activities of the hospital, it has been arranged that the present buildings shall continue to be used for the foreign and Japanese communities, and that the buildings on the new site shall be opened for Red Cross purposes. If necessary additional barracks will be built. In

order that the work may not be embarrassed by the necessary absence of Dr. Teusler in Siberia, Bishop Tucker of Kyoto has kindly offered the services of Dr. MacSparran of Saint Barnabas's Hospital, Osaka, for the winter.

A CORRESPONDENT calls our attention to an error in the article which appeared in the August issue on *How Our Church Came to Colorado*. Quite unintentionally the impression given was that Bishop Leonard had charge of Western Colorado until the appointment of Bishop Knight in 1907. Bishop Leonard, however, died in 1903. In the interim the care of the district, which was then connected with the district of Salt Lake, fell to Bishop F. F. Spalding, whose tragic death a few years ago was an irreparable blow to the Church. It was Bishop Spalding's representation of the importance and scope of the work that led the General Convention of 1907 to revive Western Colorado as a separate missionary district.

JUNE 16, 1918, was the one hundredth anniversary of the incorporation of Saint Paul's Parish, Tivoli, N. Y., and the fiftieth anniversary of the laying of the cornerstone of the present church building. The parish, under the leadership of the new rector, the Reverend Henry Macbeth, fitly observed the day by making an offering for missions. Saint Paul's has a habit of meeting its apportionment, but this anniversary offering carried the parish fifty *per cent.* over the mark and set a new high record in its missionary giving.

IN 1893 the diocese of Western New York established a diocesan G. F. S. Memorial Fund and since then there has been contributed annually on or near All Saints' Day or on the "Day of Intercession for the G. F. S. A." an offering for the work being done by women who are or have been connected with the G. F. S. It has been decided by the executive committee that the offering in November, 1918, is to be sent to Mexico and equally divided between the House of Hope, Nopala, and the House of the Holy Name, Mexico City.

✱

AMONG the interesting announcements which have come to the editor's desk recently is that of the Cathedral Schools in Havana, Cuba. The announcement is sent out in both Spanish and English and shows a complete course of study especially for classes in the schools which correspond to the first eight grades in the public schools in the United States. The Reverend H. B. Gibbons is the director.

✱

ARCHDEACON STUCK wants lantern slides, preferably colored, for use in the Alaska Missions. He has a good lantern, but his slides have been in constant use for two years and are becoming stale. Will anyone help him out with some fresh ones? He suggests that "scenes from the Holy Land, from the Bible; incidents of our Lord's life, of the lives of saints and martyrs, would be welcome; but so would other views not of a sacred character; views of general travel, of cathedrals and other great buildings, and of cities." He adds, "The people here have no amusements, no instruction, save what we are able to give." It is unnecessary to say that gifts of money to buy slides will be acceptable as well as "second-hand" slides. Either may be sent to Wm. C. Sturgis, 281 Fourth Avenue, New York City.

IT will be most helpful to those who prepare papers on missionary subjects to know where they can consult files of THE SPIRIT OF MISSIONS. It will be greatly appreciated if our readers who know of such files will notify the editorial secretary at the Church Mission's House, 281 Fourth Avenue, New York; N. Y., who frequently receives requests for information of this sort.

✱

IN less than thirty days after one of our clergy began his work in a Nebraska mission, the apportionment to General Missions of \$60 was more than paid in full. "I never found it easier to raise money for Missions than right now", he writes. "People are more willing to give than ever before and all that is necessary is a just presentation of the cause. I shall never forget the blessing the Board of Missions was to me when I depended upon them for partial support and I never find greater pleasure than in presenting the needs of the Board to the Church."

✱

WHEN the Reverend John I. Yellott took charge of Emmanuel Parish, Belair, Maryland, eleven years ago, the offerings for missions amounted to \$29.51 for the year, most of which was given by the Church-school. The first year of his rectorship saw an increase of a hundred *per cent.* over the best previous record, and since that time the parish has taken a steadily increasing share in the carrying out of the Church's Mission. Here is a congregation of a hundred people whose support of the Church's work at home and abroad has been increased eightfold in eleven years. For the past four years they have consistently exceeded their apportionment and this year they hope to double it. The results of Mr. Yellott's leadership show what blessings will come to the "average parish" when first things are put first.

ABOUT two hundred and fifty persons attended the conference of the Missionary Education Movement at Lake Geneva, Wisconsin, July 26th to August 5th. About thirty-five of these were members of our Church, representing fourteen dioceses. Mrs. Edna Biller, field secretary of the Woman's Auxiliary, presented the Advent Call to the Churchwomen in attendance. Missionaries from China, Japan, South America, India, and from the home land, told

of the conditions and needs in their fields, and the splendid work of the Y. M. C. A. and other agencies among our soldiers both at home and abroad, and in the prison camps, was made very real to all. The young men and women who attended the conference were given a deeper and broader vision of life and a nobler conception of their duty toward God and their fellows, by the discussions on the vital world problems of the day which press so deeply on us all.

ANNOUNCEMENTS

CONCERNING SPEAKERS

For the convenience of those arranging missionary meetings, the following list of speakers is published. When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, New York.

Church Missions House Staff—The president and secretaries of the Board are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces—**II.** Rev. John R. Harding, D.D., 550 West 157th Street, New York. **III.** Rev. William C. Hicks, 1311 G Street, N.W., Washington, D. C. **IV.** Rev. R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga. **VI.** Rev. C. C. Rollit, D.D., 519 Oak Grove Street, Minneapolis, Minn. **VII.** Rev. A. W. S. Garden, Box 318, San Antonio, Tex.

Alaska

Rev. A. R. Hoare.

China

ANKING

Reverend T. L. Sinclair.

Dr. H. B. Taylor.

HANKOW

Miss A. E. Byerly.

Miss Ruth Kent.

Miss Helen Littell (address direct: 147 Park Avenue, Yonkers, N. Y.).

SHANGHAI

Reverend T. B. Campbell.

Reverend John Magee.

Reverend T. M. Tong.

Idaho

Reverend S. W. Creasey of Fort Hall Indian Mission.

Japan

KYOTO

Reverend John C. Ambler.

TOKYO

Reverend C. F. Sweet.

Liberia

Miss E. de W. Seaman.

Salina

Right Reverend John C. Sage, D.D. (during November).

Utah

Right Reverend F. H. Touret, D.D., Bishop in charge (during November).

Work Among Negroes—Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Portsmouth, Va.; Rev. E. H. Gould, Raleigh, N. C.; Archdeacon Baskervill, Charleston, S. C.

CONCERNING MISSIONARIES

ALASKA

The Reverend A. R. Hoare has returned from England, as has also Deaconess Mabel H. Pick, the latter going back to work at Fort Yukon.

Miss Virginia Thomas, new appointee, left for Nome the latter part of August.

ANKING

The Reverend Amos Goddard and family have started back to the field after furlough.

CUBA

Miss Katharine P. Gass, new appointee, left with Dean and Mrs. Myers for Havana early in September.

PHILIPPINES

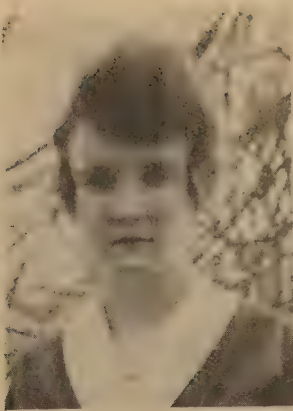
Reverend R. B. Ogilby, Chaplain at the Presidio of San Francisco, has recently returned from the Philippines.

TOKYO

Miss F. L. Bristowe has started from South Africa to take up her work in Japan, after furlough.

SOME ADDITIONS TO

SINCE we last published some account of those who had gone to reinforce the distant missions, several additions have been made to our staff abroad. Owing to war conditions generally the number of these is not as large as usual. The six recruits—one for Honolulu, one for Cuba, two for the Philippines and two for Japan—whom we present to our readers in these pages, do not, however, represent the full number of appointees during the past summer. Some of these have been delayed, for one reason or another, in leaving for their respective fields, but we hope soon to be able to make our readers acquainted with further additions to the missionary staff.



KATHERINE P. GASS
Cuba
From Mississippi



NINA M. LEDBETTER
Honolulu
From Southern Ohio



DEACONESS S. M. PEPPERS
The Philippines
From Los Angeles

Cuba. Miss Katherine P. Gass is a native of South Carolina and a graduate of Fairmont School, Monteagle, Tennessee. She will become a member of the teaching staff at the Cathedral School, Havana. The bishop of Mississippi, of whose immediate family she has been a member for ten years, speaks highly of her qualifications for the post.

Honolulu. Miss Nina May Ledbetter, who was born in North Carolina, is also a teacher. She will be stationed at the Priory School, Honolulu. Miss Ledbetter was educated at the Bethany Home School, Glendale, Ohio, and has taken special courses at Miami University, Oxford, Ohio, and Saint Faith's Training School for Deaconesses in New York. She has also had a four months' course in nursing in Saint Luke's Hospital in the same city and has had practical experience in teaching at Bethany School.

The Philippines. Deaconess Sarah M. Peppers is a member of Saint Paul's Church, Los Angeles, and a graduate of the Deaconess Training School of the Pacific at Berkeley, California. She expects to assist Miss E. H. Whitcombe in her work among girls and women at Bontoc in the Mountain Province.

THE MISSIONARY STAFF

Before his ordination the Reverend Clarence R. Wagner had a wide experience as a lay-reader in the diocese of Bethlehem, in Wyoming and in the Central Maine Mission. Desiring to take up missionary work in The Philippines he offered himself to Bishop Brent and left for the field after his ordination in June. It is probable that Mr. Wagner will join the staff of Easter School at Baguio in the Mountain Province. Mr. Wagner's appointment is particularly opportune at this time as the Reverend R. R. Ogilby, who has been in charge of the school, is at present engaged in war work.

Tokyo. Two nurses have gone to Saint Luke's International Hospital, Tokyo. Mrs. Alice C. St. John is a native of New Brunswick, Canada, and a member of Christ Church, Hackensack, New Jersey. She took the nurses' training course at Hackensack Hospital, afterwards serving for four years as assistant superintendent and superintendent in the same institution.

Miss Marion S. Doane was baptized, confirmed and made her first communion in All Saints' Church, Dorchester, Massachusetts. She was educated in private schools in Boston and in Paris, taking her professional training at the New York Hospital School. On the outbreak of the war Miss Doane went to France, where she had positions of responsibility in the American hospitals in Paris and Neuilly. Returning to this country a year ago she took charge of a medical ward in the New York Hospital, which post she resigned to go to Japan.

'These two appointments are of special interest just now in view of the important part which Saint Luke's International Hospital is taking in the Red Cross activities of the Far East. Dr. Teusler, the founder and head of the hospital, has, at the request of the United States Government, taken charge of the Red Cross work in Siberia, and Saint Luke's Hospital itself has been offered to the Government as a base hospital. This, however, will not interfere with the regular work of the hospital among the various nationalities of the Orient to whom it ministers.



THE REVEREND C. R. WAGNER
The Philippines
From Bethlehem



MRS. ST. JOHN
Tokyo
From Newark



MISS M. S. DOANE
Tokyo
From West Virginia

THE FORWARD MOVEMENT

THE REVEREND F. J. CLARK, SECRETARY

IF anyone were discouraged about the Church's work it would do him good to spend a day in the office of the Forward Movement Secretary and read some of the enthusiastic reports which come in from all over the country of the results of right methods rightly applied. Here is a sample: All Saints' Church, Pittsburgh, Pa., having 175 communicants and an enthusiastic, wide-awake rector, who was not afraid to attempt the thing himself, did it successfully at what might seem a most difficult time, on Sunday afternoon, June twenty-third.

How did they do it? Why, they had meetings Monday, Tuesday and Wednesday before the men's dinner. "Monday was *Neighborhood Night*; our speakers were every one that we could get who was doing work for the betterment of our own locality—a boy scout director, a settlement worker, one of those who helped start our local hospital, the nurse in charge of our milk depot, etc. Tuesday was *Diocesan Night*: a speaker from each of the charitable institutions of the diocese (hospital, home for incurables, children's home, etc.). Wednesday was devoted to *The Whole World*: speakers, our president of the diocesan Women's Auxiliary, and some real live missionaries. The meetings kept up until eleven o'clock, the audience was so absorbed in this correlation of good works with which they were more or less familiar by name."

They had eleven teams of two men each to make the calls Sunday afternoon—and what were some of the results? First, upon the men making the calls: "There are no neutrals left as

regards the subject of paying calls; every man is enthusiastic over his experience. At an after-meeting to celebrate the success of the canvass they formed themselves spontaneously into a men's committee to pay similar calls quarterly, just friendly calls, and they are already assisting the rector in calling on new residents."

Then upon the finances of the parish:

Total income from all sources last year (including an Easter offering of \$800).....\$3,045

Budget presented at the Men's Dinner asked for a total of.....4,055

For For
Parish Missions

Which required a weekly offering of.....\$68.10 \$10.10

The canvass resulted in total weekly pledges... 70.66 12.81

Excess over the amount needed per week..... 2.56 2.71

No. of subscribers before canvass..... 90

No. of subscribers after canvass.....186

Increase105%

Then upon the whole parish: "The interest in each other, the co-operation, and the optimism due to the success of our efforts I consider equally important gains for this parish. The vestry has been converted to the 'Others First' idea, the men have found friendly calls on strangers a pleasure, and I think the whole parish has got some new ideas about the nature of missions."

The Reverend Floyd W. Tomkins, Jr., is rector of the parish. What Mr. Tomkins did in his parish we believe may be done in any parish anywhere in the country. The Board is ready to help by supplying literature, pledge cards and all necessary material free. Over 3,000 parishes have already done it.

Write the Secretary.

How Our Church Came to Our Country

XXXIV. HOW OUR CHURCH CAME TO LOUISIANA

By the Reverend Gardiner L. Tucker

I. Earliest Days of the Church

WHEN our Church came to Louisiana, immediately after Louisiana became a part of the United States, it found a transplanted section of *La Belle France*. In the year 1682 the French-Canadian LaSalle came down the Mississippi River from Canada, and standing on the desolate bank of the stream, not far from the present site of New Orleans, took possession of the great Valley of the River, north, east, south and west, in the name of the King of France. He named the River *St. Louis*, and the country *Louisiana*.

Thirty-six years after that, in 1718, and just two even centuries before the writing of this article, another French-Canadian, Jean Baptiste Le Moyne, known to history as *Bienville*, founded the city of New Orleans, in order to secure for France the political and commercial mastery of the River and the Valley.

For nearly one hundred years the people, language, law, customs, ideals, and religion of the territory now comprised in the State of Louisiana were French. Between 1762 and 1803 Louisiana was a possession of Spain—but the main current of French life was only slightly tinged by any Spanish influence.

In 1803 Louisiana was transferred back to France, and by Napoleon sold to the United States—not only the present State of Louisiana, but the whole vast empire of the Louisiana Purchase, one million square miles or

more, extending to the Rockies and to the Canadian border.

The rest of the Purchase quickly became American. In the northern part of the present State of Louisiana, and in the "Florida parishes" east of the Mississippi River, the American element quickly predominated. But New Orleans, the Lower Coast of the Mississippi, and the bayou country to the westward—the most typical part of Louisiana—retains much of its French flavor to this day. In some parts of "down-town" New Orleans, and in many places in the bayou country where the Acadians, of romantic history, settled, French is still the language of the home among large numbers of the people.

So when the Church came to Louisiana it came to a French commonwealth. The French law (today the basis of Louisiana law), the French language, the French customs and ideals, and the Roman Catholic Church, form the background of Louisiana history both sacred and secular.

Under French and Spanish domination the only public worship was Roman Catholic. It is interesting to note, however, that ideals of religious freedom were at any rate strong enough to prevent the establishment of the Inquisition in Louisiana, even under the rule of a Spanish governor. When a commissary of the Inquisition arrived from Spain, in the latter part of the eighteenth century, armed with the terrors of the "Holy Office", and prepared his dungeons and in-

How Our Church Came to Our Country

struments of torture in the old *Calaboza* or jail, the Spanish governor himself had the monk arrested, and sent him back to Spain.

The problem to be worked out in Louisiana (not yet solved completely) was the Americanization of a Latin Commonwealth. The spiritual ideals of Louisiana were Catholic of the Roman type and therefore anti-Protestant. American life elsewhere was inevitably individualistic, Protestant of a type, generally anti-Catholic. The Church in Louisiana has never been inconsistent with the character it took from the beginning. It has never made any apologies for its Protestantism; it has never made any compromise as to its Catholicity. It is "Protestant Catholic" today, as at the beginning.

It seems providential, therefore, that the first church of American foundation in Louisiana was Protestant Episcopal, able to present the spiritual freedom of Protestantism as not contradictory to the spiritual unity of Catholicity; able to be, as we hope and believe, in the fulness of the times the Church of the Reconciliation of all Christendom both Protestant and Catholic.

About eighteen months after the transfer of Louisiana to the United States, a meeting of Protestant citizens of New Orleans was held in that city. At this and subsequent meetings it was determined that a Protestant clergyman should be obtained "to come and reside in the city and preach the Gospel," and that a place of worship should be built. A vote was taken to determine the religious denomination of the clergyman who should be invited. The vote stood: "For an Episcopalian, forty-five; Presbyterian, seven; Methodist, one." In a letter written to Bishop Moore, of New York, it was stated that the supporters of the new church were not only "of his own persuasion, but Presbyterians, Catholics, etc."

Bishop Moore appointed the Reverend Philander Chase, one of the Church's great pioneers. He was afterward to blaze the trail and lay the foundations in the Middle West, first as Bishop of Ohio, then of Illinois. He entered upon the work of rector in New Orleans in 1806, organized the parish, and, in addition to the duties of his rectorship, opened a school. No church was built in his time, nor until 1816. He held services in various public buildings, stores, and private houses. In 1811 he resigned and left Louisiana.

The Church in Louisiana, as in the colonies of the Atlantic seaboard, was a "denatured" sort of institution for the first period of its history. For a quarter of a century it never saw one of its own bishops. In fact, in 1805 there were only six bishops, of whom the nearest lived in Virginia. In 1830, when Bishop Brownell of Connecticut finally visited Louisiana, there were only eleven bishops of the American Episcopal Church. Bishop Brownell, as one of the youngest and most active, undertook a long and arduous trip to the southern country, including New Orleans, consecrated Christ Church, and administered confirmation to a class of sixty-four. He came again in 1834, and again in 1836.

"Old Christ Church", after several removals, finally was located on the site it was to occupy for forty years. In 1847 a handsome Gothic structure was erected on the corner of Canal and Dauphine Streets (on the site now occupied by the huge Maison Blanche Department store). There it stood as a landmark of the city, and a witness to Christ on the city's principal thoroughfare and at the very heart of its life, until in 1886 the new Christ Church, soon afterwards made the pro-cathedral, was built in the residence district "uptown". Among the men associated with the origin of Christ Church were several prominent figures in the life of the territory, in-

How Our Church Came to Our Country

cluding John McDonogh (Presbyterian), afterward the great benefactor of the New Orleans public schools, Edward Livingston, lawyer and statesman, W. C. C. Claiborne, territorial governor and first governor of the state.

In this "pre-Episcopal" period two other parishes were organized for permanent existence. Grace Church, Saint Francisville, was organized by a group of Churchmen in the cotton plantation country, and Saint Paul's, New Orleans, was organized. These three took steps to organize the diocese of Louisiana, and after efforts made in 1830 and 1835 failed, they effected this organization in 1838.

During this period, about 1830, there was established a congregation of French-speaking Protestants. In 1835 this congregation, under the name of *L'Eglise de la Resurrection, Nouvelle Orleans*, was admitted into union with the diocesan convention. This congregation afterward dissolved, but later another was admitted under the title of *L'Eglise Protestante Francaise*. This continued to maintain itself for some time. Later it withdrew from union with the convention and pursued an independent life, but soon dispersed.

II. Leonidas Polk, Bishop, Soldier and Statesman

In 1835 there came a great missionary awakening in the Church when it was proclaimed that every member is by virtue of baptism a member of the Missionary Society, and when Jackson Kemper, "bishop of all outdoors", was sent into the Northwest as the first missionary bishop of the Church in America. Three years later Leonidas Polk was consecrated as a missionary bishop, with a territory deserving the title of "all outdoors" not less than Kemper's. His charge included Arkansas, Indian Territory,



THE CABILDO, NEW ORLEANS
The municipal building in which the first services of the Church were held by Philander Chase

Alabama, Mississippi, Louisiana, and the republic of Texas. As Texas was then a foreign country, Bishop Polk may be called the first foreign missionary bishop of our Church.

The first bishop of Louisiana was a notable man, a soldier, a statesman, a great founder and organizer, a man fitted for high leadership. He was trained at West Point for the army. During his cadet days he was converted to Christ and was baptized in the academy chapel by the chaplain (afterwards Bishop McIlvaine of Ohio). Polk was the first cadet ever



CHRIST CHURCH, NEW ORLEANS
This is the second Christ Church. No picture is extant of the first building

How Our Church Came to Our Country

known to kneel during the chapel services at West Point.

From his home in Columbia, Tennessee, Bishop Polk started out to traverse and survey his immense field. For six months he journeyed, chiefly on horseback, often in rude vehicles, in river craft of various kinds, sometimes on foot, through pathless forests, open prairies, dangerous swamps and swollen streams—visiting every community and many lonely dwellings where the children of the Church were to be found; gathering congregations, holding services, preaching, baptizing, confirming, celebrating the Holy Communion wherever he could find the opportunity.

Once he traveled on a steamboat bound for Shreveport, Louisiana. The steamer struck a snag and sank and the captain was about to abandon it when the bishop suggested a plan for raising it. The plan succeeded, but, meanwhile, the bishop boarded another passing steamer and went on to Shreveport. After visiting a colony of Churchmen near by, the bishop tried to arrange a service in the town. This was opposed. "We have never had any preaching here, and we don't want any," the people said. Finally, after a travelling companion of the bishop had put up a guarantee against damage in the sum of \$600, a vacant house was rented. A mob of raftsmen and other rowdies sent word that they would break up the meeting. The bishop went calmly ahead with his preparations by getting a table, covering it with white cloth and laying his Bible thereon, while his friend rang a handbell through town to give notice of the service. The congregation gathered, and so did the mob that had promised to break up the meeting. At the last moment the sunken steamer which the bishop had helped to raise came into port and the crew rushed to the rescue. They declared that the bishop was "no common preacher". He knew how to work, and they would

like to see any one who would hinder him from preaching if he wished to do so!

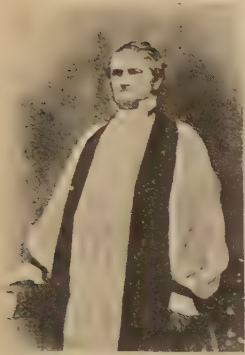
In the two years of his missionary episcopate the bishop made three such journeys throughout his territory. In 1841 he bought a plantation on Bayou Lafourche, in the sugar country west of New Orleans, and removed there. In the same year he resigned his missionary episcopate and was elected bishop of Louisiana. In the nearly forty years since the Purchase there had been great development in Louisiana.

In 1792 Whitney invented the cotton-gin. In 1796 Etienne de Bore, a Louisiana planter, invented the process for making sugar out of the juice of the sugar-cane. These two inventions made possible the great development of the cotton and the sugar industry. For the raising of cotton and sugar the fertile alluvial soil of Louisiana is unmatched perhaps in all the world. It came to be spoken of as a sort of "El Dorado". Immigrants came in and great plantations were built up, raising cotton in the more northerly sections, sugar in the more southerly.

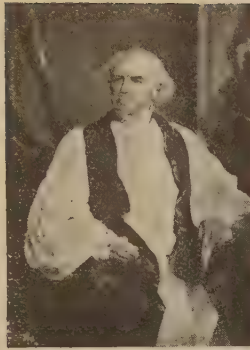
These plantations were cultivated by slave labor. Some of the new people brought their slaves with them. Some came from as far as Pennsylvania and brought their slaves with them. There had been slaves in Louisiana since 1719, the year after the founding of New Orleans. In the years from 1810 to 1850 the Negro population of Louisiana ranged from fifty to sixty *per cent.* of the entire population of the state.

III. Meeting Great Problems

Bishop Polk gave much of his time and thought to the question which is still the South's great problem. He was himself a slaveholder. On his plantation in Tennessee he and other members of the Polk family built a pretty brick church, still standing, for



BISHOP POLK



BISHOP WILMER



BISHOP GALLEHER

his family and his "people", where by far the largest part of the congregation was composed of the Negro slaves of the Polk families. When he came to Louisiana he made his home, not in New Orleans, but on Bayou Lafourche, on Leighton Plantation, a few miles from Thibodaux. His wife had just inherited a considerable estate from her mother, and she had the choice of taking her share in money or in slaves. The bishop's decision was to take the slaves. He felt that as Louisiana was distinctively a plantation state, he could best exercise influence in a community of planters, if he himself were a planter. His mission was to the servant as well as to the master; and he believed that an example of dutiful care of his own people on his own estate would be the best possible exposition of the duty of the master to the slave. So he brought his four hundred Negroes to Bayou Lafourche. When he was at home on Sundays he had his colored Sunday-school in his own house in the afternoon, the classes being taught by the chaplain he commissioned for this special work, and by the members of his own family. Throughout the diocese he insisted on the spiritual care of the servants. On Bayou Lafourche, where he had a special chaplain for the colored work, there were at one time many more colored communicants of the Church than white.

All the old parish registers of Louisiana record the baptisms of the slaves. All the old plantation churches had galleries for the Negroes.

It is important to record, in this place, that Bishop Polk's concern for the welfare of the Negroes had no little to do with the greatest of all his plans and undertakings—the University of the South. In common with all thoughtful Southern men, he looked on the Negroes as a sacred trust and responsibility committed to the white people of the South. He defended slavery, in common with most thoughtful Southern people, as an institution



OLD SAINT MATTHEW'S, HOUMA
A typical old church of the sugar plantation country

How Our Church Came to Our Country

which was accomplishing a most beneficent result in the slow but sure elevation of the subject race. Premature emancipation they believed would be disastrous to both races (as subsequent history has demonstrated); emancipation ought to come, if at all, by a process of generations. Meanwhile, it was a matter of unspeakable importance that the ruling race of the South should realize the greatness of the trust which had been providentially given to them, in the care of an ignorant and helpless people, and that they should be intellectually and morally qualified to fulfill it; and consequently, however great the direct advantages of the university which he planned might give the white race, its indirect benefit to the black race he believed would be incomparably greater in the years that were to follow.

The strength and comprehensiveness of Bishop Polk's work in founding and organizing the Church in Louisiana is shown by the fact that nearly eighty *per cent.* of the parishes in the diocese, today, date their organization in the period of his episcopate. Some of the Church folk of that day were of old Church families in the East. One family, living on the Mississippi River, came from Pennsylvania; an infant son was carried all the way back to Philadelphia that he might be baptized by Bishop White. Bishop Polk first sought out these old Church families, naturally; but many of the organizers of the old Louisiana parishes had been of all faiths, or of none. Some had come to the new country "to get away from religion". In 1861, after twenty years as diocesan, Bishop Polk's work resulted in an increase of church buildings from three to thirty-three; of congregations from six to forty-seven of whites and of more than thirty others of colored persons; of clergy, from six to thirty-two; of communicants, from 222 to 1,859. The congregations

of colored persons included 3,600 persons.

Bishop Polk's ideal for his diocese was that every parish should also have its school. There were practically no public schools in Louisiana till 1845, when John McDonogh's princely bequest enabled the city of New Orleans to begin the construction of an adequate public school system for that city. In the rest of the state public education lagged until long after the Civil War. Under the bishop's stimulus many parish and private schools were organized throughout the diocese. Parochial schools were conducted in New Orleans, Baton Rouge, Jackson, Natchitoches, Carrollton, Monroe, Alexandria, Thibodaux, and there were others more or less under Episcopal supervision.

His great educational plan, however, was the University of the South. In collaboration with Bishop Otey of Tennessee and Bishop Stephen Elliott of Georgia, he worked out plans for a great university for the young men of the South, which would have been, if the plans had been carried out, one of America's greatest institutions of learning. The gist of the idea was that education must be Christian, or it is not really education, but mis-education. The University of the South was to be an institution of Christian education, to train its students not only in mind but in character, to equip them for a leadership in the South and in the nation, not only intellectual but high-minded. Its control was put in the hands of the Southern Dioceses of the Church.

A magnificent domain of nearly ten thousand acres was secured at Sewanee, Tennessee. An endowment of \$3,000,000 was planned, and in the first campaign, half a million dollars was secured, principally from Louisiana. On October 9, 1860, Bishop Polk laid the cornerstone of the university at Sewanee, on the present site.

How Our Church Came to Our Country

IV. Destruction and Reconstruction

The story of the founding of the Church in Louisiana ends in apparent failure. The great apostle, organizer and founder lived to see most of his work go to pieces so far as human eye could discern.

When the Civil War broke out President Davis voiced a general demand that Bishop Polk should place his military training, his extensive knowledge of the Mississippi Valley region and his powers of leadership at the service of his state and his new country, the Confederate States of America. Believing this to be God's call of duty he accepted the commission of Major General in the Confederate Army on July 25, 1861.

The hope Bishop Polk cherished throughout his term of military service that the need for him in the army was temporary, and that he might soon resign his commission and return to his pastoral work, was never fulfilled. On June 14, 1864, at the battle of Pine Mountain, in Georgia, a cannon-shot struck him in the breast and killed him instantly.

Meanwhile, the Federal Army, under General Butler, took possession of New Orleans on May 1, 1862. Dr. Leacock, rector of Christ Church, Dr. Goodrich, rector of Saint Paul's, and Dr. Fulton, rector of Calvary Church, were prevented from holding their services, and were ordered out of the city for refusing to offer prayer in the public service "for the President of the United States and all in civil authority". In the country some of the clergy and most of the laymen were in the Confederate Army. Part of the state was occupied by Federal troops, part was fought over. As Bishop Polk relinquished all Episcopal duties when he accepted his military commission, the diocese practically had no bishop from 1861 to the end of 1866. The Council did not meet, and,



CHRIST CHURCH, NAPOLEONVILLE

Consecrated by Bishop Polk in 1854, this church was almost completely destroyed in the Civil War. It was rebuilt in 1869.

therefore, Louisiana never formally entered the Church in the Confederate States as did most of the Southern dioceses. Some of the churches were in ruins at the close of the war. When Bishop Wilmer entered upon his work after the war he said, "It may safely be asserted that no portion of the Church in the South emerges from this war so bereft and desolate as the Church in Louisiana."

The splendid work Bishop Polk did among the Negroes seemed to become fruitless. After the war the Negroes remaining in the Episcopal Church were very few. And as for the magnificent University —!

In 1863 Bishop Polk passed with his army corps in retreat over the mountain and the university domain. The Federal troops had been there before him and there was nothing left. Even the cornerstone, laid by the bishop's own hands in 1860, had been blown to pieces, and the fragments carried away as souvenirs by the Federal soldiers!

How Our Church Came to Our Country

So the story of the Church's coming to Louisiana ends in tragedy and apparent failure.

How the Church *came back* in Louisiana; how the gentle and saintly Bishop Wilmer nursed it through the dark period of the Reconstruction, in some respects worse than the Civil War; how under Bishop Galleher growth and constructive activity became vigorous again; how under Bishop Sessums the strength of the Church in Louisiana has been developed along lines of sane and conservative progress for more than a

quarter of a century—these later chapters of the Church in Louisiana cannot be told here.

Suffice it to say, that the work of the pioneers was *not* for naught. The diocese today is the inheritor of all their faith and steadfastness and labor of love. The spiritual foundations laid by the dauntless soldier-bishop were not really destroyed, though tested by fire. Now, after half a century, the true greatness of his statesmanlike vision and apostolic labor are more and more manifesting and proving themselves.

CLASS WORK

PREPARATION FOR THE LESSON

THE *History of the Diocese of Louisiana*, by Dr. H. C. Duncan, and *Leonidas Polk, Bishop and General*, by his son, the late Dr. Polk of New York, cover the whole ground of early Church history. The opening chapter of *The Conquest of the Continent*, Burleson, tells how Louisiana became a part of the United States, and *The Grandissimes*, by George Cabot, gives an interesting picture of the social life of New Orleans when it was passing from under French rule.

THE FIRST FIVE MINUTES

Ask if anyone knows how the state of Louisiana received its name. How was New Orleans named? Tell the class to look at the map and notice how nearly all the names in the southern part of the state are French. Tell also about the sugar plantations and cotton fields which could only be worked with the help of Negroes. Explain that in those days many of the best men in the nation were owners of slaves and spent a great deal of time and care on their physical wellbeing and religious instruction.

TEACHING THE LESSON

I. Earliest Days of the Church.

1. To what countries did Louisiana first belong?
2. When and how did it become a part of the United States?

3. Who were the first clergyman and the first bishop of our Church to visit Louisiana?

4. Which was the first parish?

II. Leonidas Polk, Bishop, Soldier and Statesman.

1. Tell about Bishop Polk's early life.
2. For what immense field was he consecrated?
3. Describe some incidents of his journeys.
4. When was he elected Bishop of Louisiana?

III. Meeting Great Problems.

1. What was the great problem of the South?
2. How did Bishop Polk care for his slaves?
3. In what other great movement was he interested?
4. What university was he chiefly instrumental in founding?

IV. Destruction and Reconstruction.

1. What part did Bishop Polk take in the Civil War?
2. How and when did he die?
3. What happened to the University of the South?
4. Who were the second and third bishops of Louisiana?
5. Who is the present bishop?

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS

THE ADVENT CALL

IT is good to be able to say that there are sixty dioceses which have appointed leaders for this work and from letters and talks it would seem that in each of these dioceses plans are well under way, while the work in some of them has been very great. There are officers who have worked all summer. One delightful experience of the secretaries, at summer conferences and in visits this summer, has been the way the plan has been received. It has been easy to present it as a rule for it has met with such eager response. Many a person has said after the meeting, "It is just the kind of thing I have been hoping and praying for." Another experience has been that dioceses widely separated by distances and conditions have joined in a common interest in and acceptance of the plan. The great distances in Montana and the crowded population of New York have not deterred either diocese. Certain things

must be *adapted* and certain problems worked out but the spirit and general plan are accepted.

Another pleasure has been the interest shown by members of other communions which may lead to their doing something of the same kind. A Roman Catholic friend writes asking for more leaflets and says: "I am working with the little strength I have to get up a Catholic woman's Prayer drive for Advent. . . . We are already three times a day uniting in prayer by the request of our Cardinals all over the U. S."

So the future is full of promise. The weeks before us will bring much hard work and there will be difficulties to meet and solve and (it is to be expected) there will be discouragement, but already it is safe to prophesy that there will be joy and gratitude over what the Lord will accomplish through our effort to make an *Advent Call* to the women of the Church.

THE ADVENT CALL IN THE DIOCESE OF ALABAMA

THE following are extracts from the plan adopted by the Alabama branch of the Woman's Auxiliary:

"Most of us have felt since the beginning and feel increasingly that in the Christian's great task of winning the world for righteousness—for *The Lord Our Righteousness*—the immediate duty is to win the war and to se-

cure a righteous and therefore a lasting peace. The actual relation between Church work and war work has puzzled us. At the officers' conference of the Auxiliary held at the Church Missions House in April, the War Work of the Woman's Auxiliary was decided upon. It is definite and difficult. Nobody need fear that this undertaking is too small. . . . The

The Woman's Auxiliary

plan is briefly this, and many of us will see in it an outgrowth of last year's Pilgrimage of Prayer. During the first week in Advent, December first to eighth, we are to make house calls on the women of the Church, exactly as we did during the food conservation canvass, only instead of asking wheat for the world, we shall ask for prayers. Next Advent, we shall be asked to make such visits on those who are not connected with any Church. The largeness of the missionary opportunity makes us lift up our hearts. This year, the effort is to arouse and liberate the spiritual power of our own Church women. A leader will be appointed for each diocese, then each parish must have its leader, who, with the rector, will select messengers who are to make the calls. These will be provided with cards, asking the women visited to undertake one or more of the following:

"First, daily prayers for victory and that God's will may be done in the days of reconstruction. Second, special prayer at the Holy Communion on certain days. Third, preparation to take part in an effort to reach the women of America.

"And at the end of the visit, the messenger will suggest, unless it seems untimely, that she and her hostess kneel and pray together for these objects.

"A new thing you say, strange and hard? Well, the boys are doing new hard things over there. . . . The plan offers to isolated and to invalid Christians such opportunity for service as their souls often hunger and thirst for. In every parish and mission, and in every isolated spot where a Churchwoman has her home, we need for this War Work, above everything else, an intercessor. Some woman shut in by illness, from whose weak hands the beloved active Church work has dropped, may from her chair or her bed bring upon her parish, her home, her town, and God's own needy,

agonizing world, such blessing that there shall not be room enough to receive it. This is a time of testing; let us see now if we mean it when we say, 'I believe in the Holy Ghost'. Let us ask for a mighty outpouring of His Spirit upon those who are to go as messengers and those who are to receive them and for all the world for which our dear Lord was content to suffer death—'Even to the death of the Cross'."

CHURCH PRAYER LEAGUE AND THE ADVENT CALL

THE editor of *The Church Prayer League* has kindly given the next quarterly (October-December) to *The Advent Call*. Each subject for prayer is taken up and prayers and suggestions given which will be of the greatest possible help in our work. Let us use this leaflet first through October and November as a preparation and then during the first week in Advent and through December as our united petitions. Probably it will be used most often in private prayer but it can be used as well in meetings and services.' Let us suggest, too, that nothing could be more beautiful and helpful for the intercessors as they take their turn in the parish church or for those shut-ins who will remember the work during that first week in Advent.

These leaflets can be gotten from The Church Prayer League, All Saints' Convent, Ilchester P. O., Orange Grove, Md. If you are not a member of the League it would be well to enclose postage for it is due to the kindness of the editor that we have this leaflet for *The Advent Call*, but a still better bit of advice is this: when you write for this quarterly send 25c as your yearly subscription. It is a surprising fact that all members of the Woman's Auxiliary are not members of the Church Prayer League!

BOOKS FOR THE ADVENT CALL

IT is a difficult matter to keep a list of books up to date—there are such constant additions, but perhaps the following will furnish enough reading!

These books may be ordered through the Educational Department, 281 Fourth Avenue, New York. Please add ten per cent. for postage.

Christ and the World at War. Matthews. Pilgrim Press. \$1.00.

The Human Element in the Making of a Christian. Conde. Scribner's. \$1.00.

Letters to His Friends. Forbes Robinson. Longmans, Green Co. \$1.00.

Self Training in Prayer. McNeile. Longmans, Green Co., 65c.

After This Manner Pray Ye. McNeile. Longmans, Green Co., 65c.

Self Training in Meditation. McNeile. Longmans, Green Co. 65c.

The Challenge of the Present Crisis. Fosdick. Association Press. 50c.

The Meaning of Prayer. Fosdick. Association Press. 60c.

The Meaning of Faith. Fosdick. Association Press. \$1.00.

The Student in Arms. Hankey. Dutton's. \$1.50.

The Soul of the Soldier. Tiplady. Revell's. \$1.25.

The Father of a Soldier. Dawson. John Lane Co. \$1.00.

An American Soldier. Abbey. Houghton, Mifflin Co. \$1.35.

The Church and the Man. Hankey. Hodder and Stoughton. \$1.50.

The Church in the Furnace. Chaplains in the English Army. Macmillan Co. \$1.75.

Our Life After Death. Chambers. George W. Jacobs Co. \$1.00.

The Mount of Vision. Bishop Brent. Longmans, Green Co. \$1.00.

This Time and Its Interpretation. Walpole. Longmans, Green Co. \$1.00.

The Cross at the Front. Tiplady. Longmans, Green Co. \$1.00.

Carry On. Dawson. John Lane Co. \$1.00.

Studies in Religion in War Times. General Board of Religious Education. 2c.

The Kingdom that Must Be Built. Carey. Society for Promoting Christian Knowledge, London, England.

The Comrade in White. Leathem. Revell's. 50c.

The Glory of the Trenches. Dawson. John Lane Co. \$1.00.

With Christ in the School of Prayer. Murray. Revell's. 50c.

Religion and the War. Rhinelander. 25c.

Vital Religion. Walpole. Dutton's. \$1.25.

Prayer and Some of Its Difficulties. Carey. Longmans, Green Co., 30c.

Concerning Immortality. Streeter. Longmans, Green Co. \$2.25.

The Call of a World Task in War Time. Murray. Student Volunteer Movement. Cloth 60c, Paper 40c.

Have you Understood Christianity? Carey. Longmans, Green Co. 65c.

OFFICERS' CONFERENCE

THE first conference for the year 1918-1919 will be held at the Church Missions House on Thursday, October 18th. The Holy Communion at ten, the conference at 10.30, Prayers at noon. The subject will be *The Advent Call* and a large attendance should be certain.

Will not the officers try to be present at the Holy Communion at ten so that the year's work may begin with this service?



DEACONESS HART AND SOME OF THE BIBLE-WOMEN

AN ADVERTISEMENT

By Deaconess Hart

HAVING spent much of my life in the environment of a printing office, I have always believed that it pays to advertise. Why not try it now?

Wanted: Ten young women between the ages of twenty-five and thirty-five for work in the Missionary District of Hankow. Applicants should possess a good digestion, a sense of humor and an amiable disposition. Hours long; work hard; salary small; compensation wonderful.

When the answers to this advertisement come pouring in, I am sure the secretaries at the Missions House will be asked over and over again, "But why only ten?" I admit that it is an absurdly small number to ask for when we think of the resources of the

Church and the needs of the field, but there's a reason—indeed there are two! First of all, it is expected to make a profound impression on the Church at home that we are at once so modest and so exact in our demands. Ten workers means an average of three and one-third for each of our three departments of work. Now if we asked for a dozen, a score or a hundred workers for each department—and I am not saying that we could not use that many—there are some people who would think we are extravagant in our demands, and some others who would assume that we are simply speaking in round numbers, in a vague, indefinite way, and do not really know what we are talking about; but anybody knows that nobody would ask for just three and one-

An Advertisement

third missionaries unless they just *had* to have them.

The other reason we ask for so small a number is because we fear it would be too much of a shock for the present workers if they were to awake some morning and find that there really was an adequate force to take advantage of all the opportunities open to us just now. Take the medical work for instance. Even in the old, cramped quarters, there never has been a time within the memory of man when the force has been half large enough for the work that was crying to be done. Now that they are to have a real hospital with a roof over their heads, a floor under their feet and four hygienic walls on every side—well, if they also had all the doctors and nurses they need for the work which will now be multiplied many fold, there is grave danger that Dr. James and Miss Dexter might sit down and grow fat, proud and lazy! The addition of three and one-third only, to the medical staff, will prevent undue pride on the one hand or unnecessary anxiety on the other—two good points, we think.

So, too, in the educational and evangelistic departments of the mission work. A year ago we thought we had barely enough to keep the wheels going and yet within that time the women workers have been reduced by six—one death and five resignations—with no new ones in sight to take their places. And so, from one end of the diocese to the other, there are patients waiting to be healed, workers waiting to be trained, pupils waiting to be taught, candidates for baptism waiting to be instructed—a multitude waiting to be won for the Master. How long will they be content to wait? Yes, I know the Chinese are a patient and a long-suffering people, but I wouldn't advise you ten to try their patience too far. Children like these for instance cannot be expected to wait forever to grow up!

In crossing the continent recently I found that practically all of my fellow passengers were going to Los Angeles for work in the moving picture studios in which that city now abounds. After one of them had diplomatically ascertained that I did not regard "movies" as wicked, we became very good friends and exchanged confidences as to the lights and shadows of our respective callings. I learned a great deal about the joys and sorrows of a "movie" actress, and she (I trust) knew more about missionaries than when she started on her journey! After describing to me some of the discouraging features of her life—the men who feel privileged to be impertinent to her because of her calling; the difficulty (sometimes the impossibility) of pleasing the managers and amusing the public; the weariness of spending one's life amidst make-believe surroundings—she said rather wistfully, "Of course there's lots of money nowadays in being a 'movie' actress, but if I didn't have a family to support, I'd so much rather do something *real* in life—something interesting—like being a missionary, for instance."

So there you are! If you want work in life that, in everything except money, pays better than being a "movie" actress, just answer this advertisement and see what happens!



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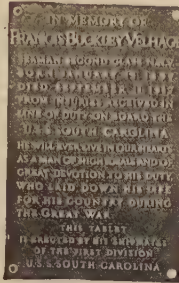
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I will judge you not by an allegiance expressed in mere words.

I will judge you not by your mad cheers as our boys march away to whatever fate may have in store for them.

I will judge you not by the warmth of the tears you shed over the lists of the dead and the injured that come to us from time to time.

I will judge you not by your uncovered head and solemn mien as our maimed in battle return to our shores for loving care.

But, as wise as I am just, I will judge you by the material aid you give to the fighting men who are facing death that you may live and move and have your being in a world made safe.

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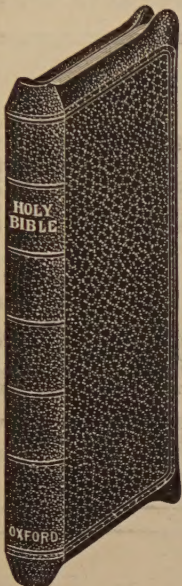
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